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Must Remain in
Transcription Room

M 1819
Barn

Sat. April 11, 1970
Lunch & Coffee

LUNCH

MR. NYLAND: We'll assume that the sunlight that shines through the Enneagram. If it weren't for birthdays what would I talk about? There is a whole avalanche now and, maybe we still have forgotten people. Again, what do we wish, but let's say it now the other way, what does George wish? What does he want from the group as a whole? What would he like to have as a birthday present from the group? That's an entirely different question from what you would like to give him. On a birthday a person is entitled to ask. Just like a leap year on the 29th of February, a girl is entitled to ask a boy to marry her, not at any other time. And it may come from the so-called

superiority of man, as a male, but it is an old tradition. And therefore sometimes when it is not customary to find out what to give to someone, but usually give it because you think it ought to do, or even sometimes in the worst case that you want to get rid of something, and it is just to give it away. That now the question should come up in you, 'What is it that George would like from me, for his year?' Then, you establish a relationship, because then you start to consider him, then you really take pains to find out and you might even be afraid that you don't know exactly. You might even hesitate, because just ordinary things then in such a case, of course, don't apply. You have to think about it. You have to know a little bit about him. Also you have to know, what does he feel about the group as a whole? And its not that he would expect, but it's something when it does happen could be extremely surprising, and also satisfactory, and agreeable, and appreciated.

Whenever a person shows that they are thinking of someone else, the other person is the better for it, because here is sharing without being asked for. But the fact of having a birthday singles a person out and on that day, he is entitled to ask some pokery not aloud, he can have a Wish, he can be very clear with his wish

within himself and who knows if it is strong enough, and if the surrounding people are sensitive enough, they may be able to feel what is right. So we go into another year with George. It usually doesn't last longer than a day, sometimes it is shorter than that. I think many times that its over after I've talked about it. Our feelings have no momentum. If it were emotional, you could count on it a little bit because it goes deeper, and of course it's not so easily disturbed by outside manifestations.

You have to understand what I talked about last night. It was not an accusation in any direct or indirect way about the people of the group. It was adescription of the condition of the earth and the condition of our culture and civilization, and the inevitable result of that kind of a condition on us. And it really is a study of the world, would be the study of mankind. So that if you could see yourself as being affected by the conditions of the world as a whole, that then you will find in yourself a replica because you have responded to it and you have reacted to it in a certain way. You have not sufficiently, I think, absorbed it, putting it in the place where it must belong for you to extract from it that kind of food for yourself. So, it is not an accusation. There is only a sadness connected with it that we have no eyes to see, that we still assume,

and there is the outside world current taking hold of you and even being in such a sleepy state that you say, 'What is wrong with that?' The critical attitude of oneself of course is dependent on your own state of dissatisfaction, and the more you realize how far one is away from the aim, how little we are real 'men', how much Work still has to be done - then you accuse yourself. And it almost looks at times like an impasse - which way will you turn because here is the world and it comes in on you and here we are as a group and we affect each other, and a birthday can help you to arrest it for a little, as I say, maybe not longer than the lunch is worth, but at least it is an introduction of a different kind of a note.

But what is it within yourself with which you then can continue? You see it is a beautiful thing if you know. There is the current as expressed in the world or worldly events. There is the state of the Earth. There are the outside conditions, and there are the superficial manifestations of man. It is one current. There is another current. It is very quiet. It is deep down. It is, of course, much more essential. It really doesn't belong to the earth as a whole. It is in the center of the earth, but we don't see it. We don't even feel it. It is in the center of every one of us. Deep down a current exists, something to which you could attach, if you could grapple for it, if you would be able to extend certain tools of sensitivity deep enough into the Essence of your Being. So that then when that

current starts to move and it is constantly moving because it has momentum of its own completely independent of the outside world. It is what takes place deep in the ocean. It may be storm on the surface; way down below is deep blue water, undisturbed. The idea of Infinity is linked up with that, because that's where the birth of Infinity is, and the more that influence from Infinity comes to the surface, the more finite it becomes.

It is the idea underlying the statement by Gurdjieff when he says about Sun Absolute - creative forces dividing into three. And that gradually in that Ray of Creation from the Positive Absolute, gradually the conditions became more and more mechanical, so that now we, on Earth with our 48 laws or whatever there is as 96 including the bestiality of a man. That now we are bound by so much that it is practically impossible to recognize the Law of Three. This is what I mean by 'still waters', they are deep and there is the current. How will you reach it? By being quiet within yourself and to dare to stay with yourself long enough. But the only way you will be able to do it is to use a tool that has been made by yourself because Mother Nature does not wish you to know that secret. You see it is her own secret. To the outside world and her surface, she is not at all what she is essentially. Essentially in Mother Nature and Earth there is a desire also to get away from it all and to become a different kind of a functioning - something of a different scale, a wish, one

says, Evolutionary, one wishes to grow. This one has to discover, and the quietness makes it so difficult, and the depth makes it so difficult, because what happens when one goes down deeper and deeper into the ocean? The pressure of the water above starts to suffocate you, and the only way we, as ordinary humah beings, can remain in existence and keep on breathing, is to have some kind of a tube that connects with the outside atmosphere. Deep down on the land of the sea we would be lost because of the pressure. The further one goes dowm the more one has to realize that a contact with the outside world can remain in existence, but then for one purpose only: to be able to resist the pressure from the superficial world.And when one sees this world as it is and unfortunately different from what it used to be, perhaps becoming even worse, the pressure also will increase and what is needed is to play God against the Devil, to make them both strong,. so that they they both in the end can defeat with a little margin on the side of the Lord. This is the process between your Conscience and that what is at the present time, your mind. Your Conscience can be deepened and don't be afraid of being crushed too soon. There is still more than enough to attach you to the outside world. And that what is for you outside and superficial still gives you a means by means

of some tubes to continue to exist, and to take in what is needed for the necessity of continuing to live, no more than that. You see when a diver goes down, he doesn't receive any luxury from the surface of the ship to which he is attached. All he needs is a little oxygen. Then he can go around and explore. How to find this current within? The answer is : ask God. You have to learn to apply in your life, your Inner Life. You have to learn to understand the value of Inner Life. You have to learn that it associates with deeper feelings, emotions, real life belonging to the totality where Infinity is born. And to go down to that what is the center within oneself and not be afraid and say goodbye to the world. For a little while maybe, you say, 'I go down for a dip to see what is really hidden, what is hidden within myself.' The desire for that starts on the surface. It comes quite close to the realization that the surface will not always satisfy you. It will be enhanced by the knowledge that the condition of the earth is so terrible, which will help you much more to realize how much more Work is needed for your self.

Try to remember this afternoon. Try to see yourself as you walk. Try to see how much influence is already in you, which is stored away on the surface of your manifestations. Try to see how much you are affected by other

people who are very much the same - and then try to find out what is Reality. And you ask this question, 'Who am I?' And you might ask then, 'Where is this 'I' I know to be?

So to Goerge's birthday and may he receive from you all kind of sub-vocal suggestions.

A good year, George.

Where is Jean? Jean, where are you? I don't see her George. (George: She's there.) Put up your hand, darling. That's it. All right darling. We include you. I think we'll go upstairs.

COFFEE

MR. NYLAND: So, maybe tonight there may be a leftover of questions which we can warm up. Who would like to ask? It always strikes you a little bit - all of a sudden. When you are used to that I would start off and hold forth. Now, all of a sudden you have to start making preparations for a question. So, I'll be patient.

Bill Merritt-Mr. Nyland?

MR. NYLAND - Yah.

Bill Merritt - This afternoon I was doing something. I was not sure how to do it and found myself in a state which is familiar to me, of being very confused, and it seems that those times I become critical of other people as well.

And I remembered something that Peter had said at his meeting about, when you find yourself being critical to observe your body, and at this time I remembered that. And although I didn't Wake Up, I felt a great deal more in balance, and it seemed after that, that I had a much stronger Wish.

MR. NYLAND: So, now?

Bill Merritt: Well, I didn't know if... I wasn't sure if that were a proper use of Work or ...

MR. NYLAND : I would say it's not really the proper use of words. When you first say that you are confused and then a little later you say you were critical of other people, there is no confusion about it. I think we have to learn first that you use actually what happens in description. You were critical. Certain things may have gone the wrong way. You didn't like them. Or, maybe people interfered with you. There is no particular confusion. You may not know what to do with that knid of a state, but the state itself is quite clear. And then you are not clear when you say, now, then in that kind of a state, so-called confused, that you start to do something physically and then there would be more of a chance to Wake Up. And now the question is what you ask, 'Is it right to use this kind of a state for Work?' But it hasn't even resulted in Work.

Bill Merritt:I was able at that time to Observe myself in what I was doing.

MR. NYLAND: That is right. You can aim at it, but still it's not the same as being, is it? Was it so terrible to be a little critical about other people?

Bill Merritt: Well, I found it was because it seems to be something I indulge in and I was critical of myself and then I sort of noticed...

MR. NYLAND: That is still a state of ordinary life, isn't it? That you are critical - particularly when you indulge in it. Don't lets confuse different things now, huh? Out of a state of criticalness to get back to confusion, because we want to know what you really want to do. Either I want to make an attempt to Work and to utilize whatever opportunity there is or I remain confused and I cannot Work. If I conclude that I cannot Work and I have tried everything and still it's not successful, I don't Work. Now it has nothing to do that you don't like your state of being critical and that you indulge in it. That you can call that a characteristic. One way of attacking that is simply, don't indulge in it. If it happens and you are critical of someone else, tell yourself, 'Don't be critical!. You make it much too difficult. And you start to link it up with states in ordinary life which then, of course, will prevent you and most likely give you a good excuse. It is much simpler, Bill. Here you are, you want to Work, you say. I want to have something there, if I can make it.

And accept myself in whatever state I am, so the confusion already drops away, "I exist", I am in a state of criticalness, confusion, okay, but still I exist, I have a body. Start saying such things. 'I wish to Work'.

Bill Merritt:That's what I did and all that seemed to fall away.

MR. NYLAND: The state of confusion, criticalness, and all that?

Bill Merritt: Yes.

MR. NYLAND: Ya, that's right. Whenever you want to Work on yourself and there is actually an 'I', there is no interest in the particular state you are in, but it does not mean that it has gone away. It's only at that moment it isn't there. Immediately after you have stopped making an attempt, let's call it simply , of creating an 'I' or trying to become Conscious.After you have made the attempt and don't support it further, you fall back in your ordinary state and the next moment you are critical. All right, do you see what I mean? For the time being when I work and particularly when I am active, something can be Aware of my activity, then there is very little energy that can go to my brain, if the brain is sufficiently capable of separating a little bit, of using such energy for criticalness. But if I am so engrossed in being critical, as you say indulging, then I am sure I cannot Work at all. I have to wait. From now on, during the evening, you make attempts. Can you do that? Okay, good Bill.

It's probably not fair to the person who asked the question that during the time he gets an answer you prepare for another question, But I'm always amazed how few questions there are. Why aren't there? Ya, good.

Charlotte Lee: This afternoon I saw myself reacting violently in a situation and I could see in the midst of this that I was reacting very illogically, and yet I continued to persist being totally mechanical in this situation. And this carried over into other situations where I jumped to conclusions and worked myself up to wasting a lot of energy. And in contrast to the morning in which I had paced myself out - in the morning I had taken a posture in which I decided that my posture would be one of going through and doing everything, keeping the aim in mind, but somehow this afternoon I lost all that. It's like --

MR. NYLAND: Did you see it go?

Charlotte Lee: No.

MR. NYLAND: Or didn't you at certain times come to the conclusion that you were in an involved state?

Charlotte Lee: Yes, and I decided...

MR. NYLAND: And then maybe did you remember the morning?

Charlotte Lee: No, I didn't.

MR. NYLAND: Then you have to have a little piece of paper to remind yourself. A person has to learn to understand what he is totally. What you are in the morning is a little facet, what you are in the afternoon is again a little facet. And it is useful when that I remember in the morning what

I could be like in the afternoon, and in the afternoon what I had been like in the morning. It gives me much more realization of what I am totally, and then I am much less disturbed by certain things that just happen. The realization of what I am goes, of course, deeper than just being a little angry, or being in a good state. Because if it is going to stay for some time it's going to have to come from something that's a little deeper, the surface will be washed away quite easily, but when it stays like in the morning it came from a more essential point. So that is where I find also the totality of myself. In the morning I can go inside, that is more and more I can discover my Inner Life, the more I will see myself as I really am, and then I will separate that from the manifestations of the morning or the afternoon. The pity is that when in the morning I'm not reminded, and then the whole afternoon goes by, I look back and say, 'Too bad I missed such opportunities'. You see, that gives you an experience. So at the end of that, at the end of any kind of an unconscious period, you have to try to make up your mind that you are not going to let it happen again. And that, of course, you have to base on what your experience was in the morning. Charlotte Lee: I almost anticipate the same thing tomarrow, as I will be in a similar situation.

MR. NYLAND:Get a little piece of paper, take it out of your vest pocket, hang it around your neck, a little charm to charm you into your Inner Life. Do something - 'polince as inorum' - you know what that means?

Charlotte:No.

MR. NYLAND:Donkey bridge. A little support that enables you to be reminded. All right? You don't have to go as far as putting a pebble in your shoe, but its quite likely it would be helpful. Alright? [illegible]

I think sometimes one doesn't realize what it is to have a good morning. And having a good morning really puts you under an obligation. Because if then an afternoon comes and it goes away, which it could quite easily, you don't, you're not entitled to the good morning. And that will make you sit up, that really it should have been different because if the morning is right, why shouldn't be the afternoon? If one compared it, which I've done a few times, of course, to the Earth as it goes around its own axis and is exposed to the Sun, let's say twelve hours and then the other side twelve hours, just as an average, that there is light and there is a little dark at the same time on the Earth as a whole. That of course is me, but it is much more in favor of the darkness than of the light. I would be very fortu nate if it would be 50 - 50, but as it is, its probably 1% that I am in light as it were, and the other times, I'm sometimes completely in the dark. But like with the Earth and the Sun

there is a period of twilight. And so with the changing over from Consciousness into unconscious or from unconscious into Conscious, there is also a Twilight and the Twilight also becomes quite obvious when I try to be Awake. When I try to be Aware its a little less obvious. When I try to be alert to myself - that is thinking and feeling enough with aliveness, I still have a chance to see, you might say, where the Sun goes down, or that the Sun is rising. And one has to get used to the idea that I'm not at all the same, but that I vary and fluctuate, and that even when in the morning I have a good time and I'm reminded that even then the concentration of that kind of an experience is not always the same. As soon as I learn to understand that there is an up and a down in these kind of attempts at Work then I can distinguish when things are goɒng up and I also will know when they are going down. But this has to be acquired, unconsciously one doesn't know it.

Unconsciously one has a thought and a feeliig about Work, you can make an attempt, I explained the other day.It goes up on a vertical line and reaches a certain height. From there on it starts to flow parallel to the ordinary level of Earth and then after some time comes down again into a state of unconsciousness and you don't

know exactly when that takes place, but you do know when you make an attempt and you change then, dark into light, but when it goes from light into dark you lose track. But if you know that light can go over into twilight and then goes into dark and reversely you can watch that process of yourself, even as I say in a state of aliveness, because you don't have to be impartial to it. Its an experience that you know yourself to be. You go up and down during the day and when certain things come in on you that you see and you know are going to affect you, you can set a little barricade in the way of that kind of an event, and you need not always be affected. Don't think that you have to be automatic. There is always a chance of opposing it at a certain time. Really when you have tried time and time again to do it, even if at such times you have not been successful, that you gradually will learn how to become more and more successful. It depends on your seriousness. And that's why I say when you experience something in the morning which is very good, and one really ought to be grateful for it, you have a responsibility. You have to watch yourself for the rest of the day, otherwise why should you be a little bit at least Conscious? What other questions, ya?

Doug Homs: You've talked about dissatisfaction with the way one sees oneself as a very strong motivation for Work. My question has to do with how to make my efforts purer in the light of when one sees oneself one has a very

strong desire for change.

MR. NYLAND: Doug, it's always the same question. We talk about it so many times. When I have a motivation which may be based on the recognition of what I am and I don't like what I am,I have regarding that a certain desire. Of course it is energy that I would like to utilize in order to change myself or perhaps even change the conditions so that I don't have the state of disliking, but that I can live with it. The amount of energy that is available can be used for Work but it cannot be used by trying to indicate what I ought to be which is freedom from let's call it a state of anger or losing myself or freedom from a headache. It may be a motivation for me to start me thinking about a Wish to Work, but immediately then when I have that energy and there is that desire I have to link it up with a different kind of an aim and that aim is for me to be Awake, by which I mean that what could be Awake in me and I call 'I' could under such conditions observe me. And I'm not saying anything about how 'I' as it is will change or not. All I wish is the presence of something of a higher nature and I call that Objective. And then it is out of my hands to tell 'I', what to tell'I' what 'I' has to tell it what to do. You understand that reasoning?

Doug: I understand that reasoning, yes.

MR. NYLAND: But it is difficult to apply it.

Doug: The application comes when there is a seeing of myself, the identification is sometimes so intense that it may put me in a certain...

MR. NYLAND: Okay, Doug.

Doug: How to allow...

MR. NYLAND: You cannot. When it is too much and you are identified with it, don't try it.

Doug: I have to make inroads it seems at times.

MR. NYLAND: The inroads will be made when you apply these ideas in a much simpler condition. The reason you cannot make an inroad is because that 'I' doesn't really exist. It is a little bit of something but it has no strength. In the beginning it's only an idea that you try to make real. But in itself it's not powerful enough. And therefore one has to be sufficiently clever and also use common sense to admit that I'm in such and such a condition, that even if there were a little 'I' and I know it is not strong, I would be foolish even to try then to ask 'I' to do something for me. We talk so often about the application of Work in professional life and all the time one starts to consider oneself in daily life as I have to live

it and that then every once in a while you say, 'Wouldn't it be nice if I could be Awake?' And I call it utter foolishness. Its only a little thought that comes up and a half-hearted attempt - its immediately squashed because I'm identified with what I'M doong and there is no energy even to create anything. That's why I say that when I get up in the morning, I'm not involved. When I apply the wish to be awake, that is creating an 'I' towards these kind of things or physical movements which are almost habitual, or in any event do not have any particular connotation already as liking or disliking because they are habitual, they are already free from mind and all I have to do then is to free them from a like and a dislike, then at least I can make an attempt regarding the manifestation of my physical body in which 'I' can start to exist. AndI have to do this many times because only by means of such little attempts, that gradually the 'I' will grow up, and then when it has grown up I can tackle situations in professional life. When I am unconsciously completely bound up and that there still would be a chance for an 'I' to have enough energy to be functioning in an Objective sense. Don't try it, it won't work, and if you try it and it doesn't work, you get disgusted. Don't mix motivations.

And the purity is simply that you apply it in such conditions where you have only that wish for your 'I' to be Awake. That is the purity. Any other thought, any other feeling connected with it, will make the desire for the creation of 'I' impure.

I gave Bill the task now for this meeting, hundreds of opportunities during this meeting here for everyone. One sits here, one sits, you move a little bit. Can something be present? Is it possible thatssomething is 'as if' there? As if something in you becomes Aware of yourself? All you have to do is listen, you get engaged in listening and of course it uses energy. But here you are, you change your, you change your (he moves and changes his position in chair) like this. Why is it so difficult at such a time to have something that is a result of your wish that something is created? You lift your, here it is and you move back and forth. Can this movement become Aware of somewhere in you? If I bend my head can I do that and know that there is something that is Aware of my head moving left, right? When I want to stretch out my arm can't I do it even without bothering other people? And if I sit, and I am afraid of bothering, all I do is to make a fist and stretch my fingers and to do that, and this movement is enough for something to be there that can be Aware of this fact of the movement, and the fact of the movement means my hands and my fingers exist. And I do it like this, and I do it like this, and constantly. When I ask a question I change

I change my posture. I bend over. I look this way, that way. I open my eyelids, I close them a little bit. I change the expression on my face. I move my lips without making a sound. This is the way to Work. Not the other idiotic ideas that you sometimes have, as if you could do it. You know it cannot be done. You become dishonest if you try it under such conditions because you don't give the little 'I' even a chance to start breathing. Later, of course, later totality of Awareness is a different thing, then there is a full grown 'I'. Alright John. Yes Doug.

Doug: There are these periods which I can go - for me it's to go deeper, to make these efforts and at times I've been Aware for brief periods. I'm talking about the other times when I don't necessarily. When I know enough not to make an effort, but in which I am very identified with the way I see myself, and kind of what I'm asking, what I'm looking for, it has to do with something you talked about on my birthday, you know wave length and amplitude, and where the mean, where the balance is?

MR. NYLAND: Doug, that was something for the whole year wasn't it?

Doug: I know, but I'm right in the middle of the year.

MR. NYLAND: Yah, that may be but not at the end as yet. It's very difficult for certain people to leave well enough alone. They are so much more interested in their minds and wanting to explain it, and then something is said that looks

as if oh, vibration rate, and goody, goody, goody, now we have, you know, one gets caught in it. And it is not that I want to avoid talking about it, because either Work is all-encompassing and it can be explained in any kind of a theoretical direction and it can be applied in any kind of a form of life because that it where it belongs since it has as an aim to change a man totally from the unconscious state of all his functions into a Conscious state of all his functions. So, of course I have to talk about it every once in a while. But I do it with a little bit of fear because one takes out of that what one says and listens to what appeals and then you forget there is the fundamental of ordinary Work in daily life and one starts to select the times when it is already a little too difficult. But you don't want to give it up because you have a feeling that you can do it, or you simply say,it would be nice if I could do it, or maybe if I do it I would surprise myself. And one has to remain honest because if it is indicated that even that kind of an application does not lead really to any kind of truthfulness about myself I must ne honestenough to say 'no, it did not work out'. I've got to get back to such simplicity that whatever energy I have for this purpose that there is something that I can call the little 'I'. And I do that at times, as iI saidbefore, at twilight. I do that at times when I know conditions are right. I do it when I wake up, when the centers are a little disconnected still

and not as yet gone over into an unconscious state of connecting with each other and I utilize time and time good opportunities which I know are conducive and I must be honest to let other things go because they are ordinary life. What I do with Work, I introduce something which does not as yet exist in ordinary life, and ordinary life continues. Now if during that time when I introduce something and I like to and it is not successful I don't lose anything. My ordinary life simply has to take care again and again of the same things as usual in an unconscious state. I behave exactly the same way in ordinary life in an unconscious state even if I make feeble attempts at trying to Work I don't change it and there is not enough of 'I' even to recognize it - not even for me to recognize it and not even for 'I' to recognize me. But I keep on plugging and I do it at times when I know I can and I remember such times. And then as I say, see, here we sit and why, why lose this time? That it happens that one is interested in the rates of vibration, I don't blame you. I think it is right and sometimes it can clarify it. But don't don't allow yourself too many thoughts. The experience of the creation of 'I' in the presence of an unconscious state - with this 'I' being mainatined as a constatnt wish will create because of the presence of that 'I' an entirely different state of it,

myself, unconsciously simply by the mere fact that something of a different kind of nature exists right next to me and I have to rely on that.

The other day I talked about how to fill oneself when one is open and when there is that emptiness. How do I know even what I wish to be filled with, that it is right, but I put myself in the state of wishing to receive without defining what is the quality of G od. I simply say 'Here I am' as open as I can as a human being and I ask God to fill me and now I wait and that is the way 'I' keeps on reminding God to fill me. But you see for that I have to become quite simple because its not the way we do in ordinary life. We bite off too big a piece to chew and even if it chokes me I say 'Well it was worth the exercise.' I don't want to take a little letter first and then a word. I did it when I was young but not now anymore. Now I am already so full grown I'm ready for an encyclopedia so I can look it up right away. But there are so many experiences which are linked up with oneself where it is impossible to get rid of the identification. Any state of physiological condition of your body, particularly when its painful, one cannot be objective to it. Surely I try it with my ordinary mind, it's unsuccessful. If I try it now with something I call an 'I' and it is small, it is unsuccessful. But when I start to try constantly to

create it and after some time, a long time, maybe many years, how many birthdays have to pass by - I don't know Boug but don't worry about that. If it happens to come all of a sudden as a flash of insight simply take it for ever what it is. If it doesn't come just say, 'It doesn't come'. 'Sister Ann, do you see anyone coming?' And the answer, You cannot, 'No, not yet'. This is Work. You cannot even hope, you cannot even ask God to give it to you. He won't even hear it. I'm a simple plodding kind of a reactive creature on Earth. I walk and I am unconscious all the time. My thoughts, my feelings, they remain unconscious. Mannerisms I have, automatic forms of behavior, all kind of things that I react to just like that without any thought, without even any consideration. And there is this body, and there is this personality. Now all of a sudden I get some idea that, who knows, this body ought to be saved. So I go and study Gurdjieff, there you are, objectivity, okay, observation, there we are, look, yes, do you think it works? Nonesense, how does one cook a meal? You get the ingredients, you buy them at the place where you buy the right things, without too much DDT,and then you bring them home and you go to different places maybe for condiments or herbs or vegetables, and there is a little stew, and you have to mix it, and you have to cut it, and you have to put this in, in sequence, and

another and another, and then what's the main point of cooking? Simmering, not bringing it to a quick boil, not to have TV dinner that you warm up. It is food for life and it takes time during that cooking process for the different ingredients to meet each other and to say 'hello' and ask, 'What are you doing here, you little carrot?', 'Oh, I just sit here in order to be extracted'. 'Oh, you have carotene in you'. 'Oh, yes, yes'. 'But I am a vitamin pill'. You understand what I mean? Simmering is at a temperature when a reaction takes place. Boiling is when it is already a little bit too high. It speeds up a reaction, but the result is empty.All you get is a hot cup of coffee, instant, but you don't have a brew of coffee, really, which has been, let's call it, perking maybe, or where the extraction process has been only once with high temperature, hot water once, through finely ground coffee so that a little of the fragrance came with that. But the rest you throw away because it is not coffee anymore, but then you have a cup of fragrance. All such things belong to ordinary life and in ordinary life we don't even want to use them because it is too much trouble. And exactly that same kind of an attitude prevalis when one wants to Work. And then with Work you hope it will be accomplished, 'woof, woof,

woof', like that, 'boom, boom, boom', and there I am perfect Harmonious Man, hello dear Father here I am in heaven, I have arrived.

Such stupid things. Don't be in a hurry, but be persistent, have patience, but keep your eyes open. Don't fall asleep. Don't allow things simply to be because they happen to be. We talked about that a little at noon. You can stop it. At a certain time you put the sun in place of the earth. You say, 'I now live in accordance with the sun rays, the sun as a center. It is also an as if problem but it doesn't mean that it cannot be done. You need a fulcrum and in order to be able to lift the earth out of its so-called equilibrium, and you have to be ready in time to put the sun in its proper place. It takes study before one can do it, but there is a moment in which it can be done. What is the process of diamond cleaving? I've told you once. Its nothing else but just putting a knife or a little bit of a kind of hatchet or chisel and hit it. That's all, that's the whole process. But where, because of the veins in the diamond, where will it split, how? How much of a little hit with a hammer can I give it? How steady can I be? I told you the story about the Amsterdam man. I don't have to repeat it. You remember.

Such are the things in ordinary life that you have to remember every once in a while and such are the examples you have to take. Not just ordinary superficiality to get quick quick to some certain place. Get there, but well equipped, then you can be careful that the purity of your attempts is still there - it has to remain intact. Once a year one carries the Holy Sacrament through the village you know, and then it is placed back again tenderly into a place where it belongs for the rest of the year because one cannot do such things too often. It's not right even for the general population to be reminded too much and too soon and too consentrated. It has to be given in a very very small way so that they can takeit and they can change and once in a while its enough. When you love a person you don't tell him the whole day, 'I love you'. You wait maybe at a certain time and then maybe in a certain intonation. And you choose even such words, you choose them well, and you choose a tonation which fits that occasion and then you say, 'I love you'. And then that's enough, almost I would say for the whole week. Don't pray to God all the time. Don't make such attempts with Work as if it is necessary. I talk about it, of course, everybody wants to do it and does it. There is no objection to it that you find out gradually certain things. Only I say don't be disappointed if it

doesn't work out. It will not always work out the way you think it is. Work is not dependent on your efforts. Its dependent on your attitude, as I say, your openness, your posture emotionally, to be able to allow influences to come in and to deepen your emotions. You are dependent on that.

Creation of 'I' is your wish as a structure and an entity. The aliveness of 'I' is God's. That belongs to him. He will feed it when you wish it to be that way, but as soon as you start to create it in your own image your 'I' will not be able to lift you off the ground. Don't you see? When you think it is necessary to have a little 'I' that could start to function you endow it with this and that and the other which is so-called positive regarding the negative states in which you are. As long as you endow it with all kind of forms of subjectivity - what use is that 'I'? It has to be of a higher nature otherwise it will not make any difference to you where it is, how it is, above, below, under - it is not free from you. It has to be Objective. One goes painstakingly to find out what is really meant by being Objective. What is it? And one studies oneself. What is it I can do with and what is it I can do without? How should I be? What is it I say? I describe heamen - is it right? Is it like this, like that? I test it in daily life. I say I take my body as it is, and it is that way, and how I move it. And it is moving that way, and life is there.And I

And I hope then, I say by God, something is Aware of my life. This is the problem of inner life. This is the problem of such simplicity. You must come back again and again. Don't overshoot the mark. It's waste. Learn gradually that it is waste.

In the beginning your wish can be so pure and so lovely and so enthusiastic, so that really these ideas can touch you and say, but this, I've never heard of it like that and that has to be made clear that there is that kind of a possibility of deliverance. That one says, "Gurdjieff, where did you get such esoteric ideas? How is it that you can tell me that there is a way out, out of this? I call it labyrinth of my own manifestations?" and then I take a deep sigh and I don't know you see. Sometimes one is in awe in fromt of the principles of Work. One says, what master leaves such ideas that, of course if one wants to be free from subjectivity it has to be something which is non-subjective, calling it Objective, and not knowing how to create, how to do it, I pray in that attempt and I say I can do all I can myself up to the point of creating a little bit more of an ethereal form. That is my attempt and I pray for something to come to fill that. That's the creation of 'I' because then when it is because of this attempt that what was 'asif' for me, as if it was alive becomes aliveness because God willed that. And who is God? The totality of everything

concentrated within me which is as pure as I ever hope to be. The purity I reach by means of looking at myself every time and considering and to try to be honest to see what is really the value, what is really the truth. And when I come to the conclusion. 'this is the truth', I take it. I say, I hope it is right, I hope it is not changing tomorrow morning. But if it changes tomorrow morning I will change myself. Because then I will reach something that is different. And that would be in my opinion higher. If I make God, I make god now to the extent of my ability, and tomorrow I make him better, because maybe I learn tonight something that I don't know and I will be dependent on that because I will change. I will change my method of Working. I will keep on applying and you never know how in such applications something will all of a sudden come like a flash, like an insight of myself in some way or other. And I say then and if it happens, 'Oh God, how beautiful.' But you see one has to be free, open for that, you have to get rid of your, your crystallizations, free of your wish to remain superficial. You have to be open with your soul, almost bared.It is as if you make a cradle for the birth of a child. The preparation for your life is to use your outer life for building something for your inner life. It is a constant change, this life on earth. It is not going to stay the same. That is what we call history. History is

his story. That's me. When I live my life, I write my history. And someone looking at it will say, that is his story. That I stay with, and it will never come back. The day before yesterday is gone and it will never come back. I even have a calendar to prove it. That is why I say this life changes, and the development of myself must constantly adapt itself to new conditions as perhaps conditions change, and maybe as it is necessary for me to adapt myself to such new conditions that I can continue to live in such conditions, and at the same time keep my aim ultimately. And it's strange I say ultimately because when everything is changed there is no more ultimate because the ultimacy means the change. It would be the end and I say it's endless, so I have to get used to a certain concept of a constancy of change that I now make property of that what is, was, and will be everywhere always existing. And in that I call infinity because in that I don't have to describe anymere that it is endless or not endless. That I call is the combination of all rates of vibration into one which for light will give me white light, purity, whiter than snow. I've said many times, ethereal, more ethereal than ether.

This is what I wish as a human being on earth and I have the effrontry to believe that it is possible for me to reach it. And when I make up my mind about that and having then come in contact with this kind of Work and I say in

great awe, "Why is it that I have been in contact? Why is it that it didn't pass me by? How did it happen that I was in the way of that kind of a current existing which I now acknowledge and with which I now want to continue for myself in order to profit by this esoteric knowledge made available in some way or other until, until...and nobody knows when." "Until now", one says, "becasue that is the real meaning of Infinity - it is now."

But you see what is needed is time, patience, realization of the difficulties in which you are in your Work. And application with your Work in conditions when you can afford it. I've said many times, if you try to do it in conditions when you know really it isn't right, it is very sinful. Don't grow up with an idea that you can just scatter around a little bit of this kind of knowledge. You will be held in account. You know that. You just cannot go on and get rid of it whenever you like. You have to learn when. There is a law. You have to find the law. And you will find it sometimes the hard way. You may not know the law. And there will be a policeman, your Conscience, which will tell you and then you say, 'I didn't know there was a law.' And then your Conscience say, 'It's okay, now you know. Just go on now, but now you are responsible, now you know there is a law'. "Happy is he who has a soul, and happy is he who has none, but woe to him who is just in the makings of one." That's the tragedy of having heard about Gurdjieff. That is the

obligation one incurs. I've said many times, turn back if you don't want to. If you don't want to take it. No one will blame you. The Lord God in his infinite wisdom will give you another chance. That is the law of life. It means that each form, whatever form it happens to be in, has to be counted for form and for Life. Like the Bureau of Census has to count you. Without describing too much, too many things that are not needed for the census even. What is needed for 'I' is only one thing. Your aliveness a s representation of Life totally existing in Infinity. That's all that 'I' is interested in. And then when it sees you, it says, 'Thank God, another form of Life, another Life in a different form, a different form with the same Life, Glory be to God'.

Can you see these kind of ideas on that kind of a level and that kind of a scale so that it doesn't look to you too much like religion, that it is not at all like a church or something that you have to become holy or that you have to put on different kind of clothes for it or that you have to confess to some other kind of a well meaning man who happens to be in a certain place and you are poor man. You have to confess your sins to whom, like one in the olden days used to give the sins to a goat and then chase the goat out into the desert. Why should you? If there is Aliveness in you, couldn't that be a representation of God? But maybe it is difficult to know it

because we have lived so long in unconsciousness and it has been such a stupid time, and we suffer, and many times so needlessly. Can you see this as a totality of a passion? Or like the Missa Solemnis - can you see that? The Gospel in Accordance with St. Matthew; St. Matthew Passion of Bach; the Myths, the Missa in B flat. I've mentioned the Ninth Symphony, the choir in that, the grandiose, marvelous combination of different things on a very simple little bit of a melody. Ode to the joy of life. Simple but put together in such a way that it is as if it is lifted from the earth when you sit and listen to it. You are carried with it, you are in a different sphere because of the different , for some reason or other, whatever happened to strike Beethoven at the time when he wrote it, and he felt it and it flowed through him and it came and it did become an expression of joy in that form. Such things you know - I've talked about the Grand Canyon, I've talked about nature, and I've talked about certain forms of art; the Seven Wonders of the World, all the different things, Taj Mahal if you'd like, the Bura Budor for instance, that what you just cannot understand when you see that kind of a building in the middle of Java, with the moonlight, full moon, and palm trees. There is something that breaks in you and you don't know how to place it, that kind of experience. We talked about that a little last night, that kind of a thing doesn't happen, not even once a year maybe, but it

can happen. And it ought to happen every once in a while, and you sit then quietly , hoping, hoping it will come again. The hope is alright, it won't come that way. It is possible for you that you know, and that certainty would carry you through. I would love you to see life, these kind of ideas in that light. That they belong to something so completely different from your ordinary existence that you don't really know what it is to have an Inner Life that can function and that can be alive and remain alive and help you and support you so that all the little vicissitudes of ordinary life become as it nothing. Because they really don't amount to very much and their sole purpose is to die. Leave them alone, they will die. But you as something alive, representing aliveness, God Almighty, if you could believe that, then you would Work. You would Work day after day. You would Work by putting a little brick on a little brick to build a house, to make it strong, to furnish it in whichever way you can, to get up in the morning with such intention to make a day a day, not just a morning, a day, totally a day. And you have to, well, what will I say, you have to breathe without being able to lose your breath to the deepest depth of y our emotional experience, your breath has to be that deep. It is a deep well from where you want water and you have to use a bucket and the rope is long, you know that, if you have a deep well and you want to get water out of it, you

bring the bucket, sometimes a wooden bucket with a handle until it is just over the surface, and there is a long piece of rope and then with a little twist, and a very special one, you jerk the bottle, the pail, or the bucket up so that then on its side so that then it will sink and water will get in the bucket and then, you can pull it up with the handle. It is that little twist which is the key how to get water from the well. It is that little twist t that gives you the key to how to create 'I' in your uncon - scious state. That is the kind of water that will make you never thirst again.

The dedication to such things for yourself, by yourself, alone with books. In your room, sitting outside, watching the Sun, becoming wholesome within yourself, reducing your thoughts and your feelings. They don't amount to very much anymore really. But say here is the end of the day, and the day is going, and the sun is setting, and there is no more light outside , and there can be light within you. It can continue to light you up all during the night. You know we talk about such things every once in a while and you have to understand. You have to understand much more about the value of life. Don't live all the time on the surface. go down, every once in a while, come up, go down, come up, try, pray to God. How can you change your attitude? To be quiet, to find strength

in the stillness of your heart. To know the language for your emotions and your life with God. To answer him, simply to answer him with a password which you have to find. It is not given by the outside world. It will be given by your Magnetic Center. The password that will fit you, and because of that God will recognize you as his child.

Have a good Sunday tomorrow. If I don't see you, have a good week. Take things in, in tenderness, return them, in strength. Goodnight.

Trans.: Cindy Curry
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